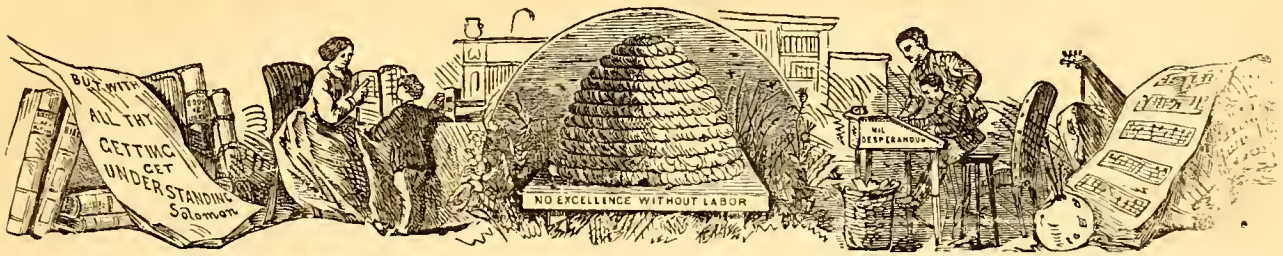


Holiness to the Lord!

The Juvenile Instructor



VOL. 8.

SALT LAKE CITY, SATURDAY, OCTOBER 11, 1873.

NO. 21.

ASCENDING THE ALPS.

THE scene which we here present to our readers is one which will cause them to shudder. To jump or fall from such a precipice as that pictured in the engraving, one would think, at least, a very perilous piece of business; but to tumble or be kicked down from such a high, head foremost, in company with a knapsack and leg of mutton, as the man is here represented, running a bare chance of alighting safely on a narrow strip of snow, or, what is more probable still, bounding off on either side of it into a deep, rocky, ice-covered gulch—the very thought of it is appalling. The poor fellow appears to be fully aware of the danger of his situation, as with out-stretched arms he seems to be grasping at thin air to save himself or ease his fall. The rope attached to his body, one end of which is held by the man on the summit of the rock, whose foot we can just see projecting over the precipice, affords him no protection, for it dangles quite loosely in the air, and, viewing the scene in any way we please, we must admit that the position of the man making the flying descent, is anything but a pleasant one.

Children can readily understand how a man



can face such peril, and attempt such a dangerous leap to save his life, or that of others; but that a man would do so from any other motive—for love of adventure, for glory, for pleasure, or, as the boys would say, for "fun," they would never imagine. Yet such is the case.

The Alps, as many of our readers are probably aware, is a famous chain of mountains in the south of Switzerland. The region of the Alps in some respects, is very similar to Utah Territory. The mountains there, like those around us, are grand and towering; but to ascend the mountains in this region in the summer season is not a very difficult undertaking, while to make the ascent of some of the Alpine mountains is a task of the most difficult and perilous nature. The great glaciers or fields of ice, the steep, rocky or snow-covered precipices and huge crevasses or gulches to be met with, all combine to make it dangerous.

Switzerland is one of the most famous countries in the world for tourists or persons who travel for pleasure or sight-seeing to visit, because of its grand and beautiful scenery; and to ascend one of the Alpine peaks is considered by many of such persons as the crowning

feat of their travels. Guides may be procured among the people who inhabit that region, who, if paid enough, are willing to risk their lives in the service of travelers. They are daring, hardy men, used to such a life, and well acquainted with the country and the accessible points; but, though this is the case, some of them lose their lives by slipping off a precipice or lodging in a crevasse.

One of the most difficult among the mountains of the Alps to ascend is the Matterhorn, which is 14,710 feet above the level of the sea, or upwards of 10,000 feet higher than Salt Lake City. The incident which our engraving is intended to illustrate occurred while a party was ascending that mountain.

In the past few years a great interest has been awakened among scientific men concerning the geological formation of mountains, the currents of air in high altitudes and the mysteries of clouds, glaciers, etc. To prosecute the study, men have visited the Alps and other mountains and endured the consequent exposure, fatigue and peril of ascending them.

Professor Tyndall was one of the scientific men who attempted the ascent of the Matterhorn. He and his party at one time came upon a crevasse which had to be crossed before they could proceed. In describing it he says:

"A downward jump of 15 or 16 feet, and a forward leap of 7 or 8 feet had to be made at the same time. It was not the quantity, but it was the quality of the jump which gave to it its peculiar flavor. You had to hit a narrow ridge of ice. If that was passed, it seemed as if you might roll down for ever and ever. If it was not attained, you dropped into the crevasse below, which, although partly choked by icicles and snow which had fallen from above, was still gaping in many places, ready to receive an erratic body.

"Croz untied Walker in order to get rope enough, and warning us to hold fast, sprang over the chasm. He alighted cleverly on his feet; untied himself and sent up the rope to Walker who followed his example. It was then my turn, and I advanced to the edge of the ice. The second which followed is what is called a supreme moment. That is to say, I felt supremely ridiculous. The world seemed to revolve at a frightful pace, and my stomach to fly away. The next moment I found myself sprawling in the snow, and then, of course, vowed that it was nothing, and prepared to encourage my friend Reynaud.

"He came to the edge and made declarations. He wrung his hands, 'Oh what a fearful place!' 'It is nothing, Reynaud,' I said, 'It is nothing.' 'Jump,' cried the others, 'jump.' But he turned round, as far as one can do such a thing in an ice step, and covered his face with his hands, ejaculating, 'Upon my word it is not possible. No! No!! No!!! it is not possible.'

"How he came over I do not know. We saw a toe—it seemed to belong to Moore; we saw Reynaud, a flying body, coming down as if taking a header into the water; with arms and legs all abroad, his leg of mutton flying in the air, his baton escaped from his grasp; and then we heard a thud as if a bundle of carpets had been pitched out of a window. When set upon his feet he was a sorry spectacle."

ENGLAND ONCE IDOLATROUS.—An ancient writer, Dr. Plafere, in a sermon preached before the University of Cambridge, about the year 1573, says, "Before the gospel of Christ, no church here existed, but the temple of an idol; no priesthood, but that of paganism; no God, but the sun, the moon, or some hideous image. In Scotland, stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor the temple of Minerva; at Malden, the temple of Victory; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona, in London, on the site of St. Paul's cathedral, the temple of Diana; at Westminster, where the abbey rears its venerable pile, a temple of Apollo."

[For the *Juvenile Instructor*.]

Little Lessons in Chemistry.

NON-METAL ELEMENTS NO. 1.

TO read pretty stories about the chemistry of bodies is very interesting and may be made instructive; but to read to understand the principles of that important science, an effort has to be made to remember. For this reason it has been recommended to commit to memory the combining numbers of elementary bodies; this is indispensable to success. Not but what we can get a kind of information from books, but books are not always handy. To aid the memory, however, advantage may be taken of system in grouping together such elements as happen to have a numerical relation to each other; by which we are not to suppose that they necessarily are related by any exact proportion, although it is thought by some scientists that there is complete numerical harmony among the combining numbers of elementary bodies. We start with hydrogen. By the table it is seen as 1 in combining power. 8 times 1 is 8, the combining power of oxygen, O 8. Twice 8 is 16, combining number of sulphur, S 16. 8 times 4 is 32, phosphorus, P 32. 8 times 5 is 40, combining number of selenium, Se 40. This will be a key by which to remember five of the thirteen non-metal elements. It is a good exercise to write out these groups with the combining number under each symbol, as we become familiar with both, especially by writing them in various ways.

The remaining eight of the non-metals do not happen to be multiples of each other, some of them are multiples of carbon. Thus carbon is a multiple of hydrogen, as every other element is. 6 times 1 equals 6, the combining number or equivalent of carbon, C 6. 6 times 6 is 36, equivalent of chlorine, Cl 36. 6 times 13 is 78, equivalent of bromine, Br 78. 6 times 21 is 126, equivalent of iodine, I 126.

We have now only four non-metals to learn. Boron 11 and silicon 22. These bodies are very closely related in a chemical point of view, so is carbon related to both.

The two remaining elements are easily remembered—nitrogen 14 and fluorine 19. We may now write the groups:

H	O	S	P	Se
1	8	16	32	40
C	Cl	Br	I	
6	36	78	126	
B	Si	N	F	
11	22	14	19	

Exercise.—What is the equivalent or combining weight of N O? N 2 O? N 3 O? N 4 O? N 5 O?

Now, as N by the table is 14 and O is 8, the combining weight will be 14 plus 8, which is 22, which may be thus written: N O, equivalent weight 22. N 14 plus 2 O, (2 O equals twice 8) 16: 14 plus 16 equals 30. N 3 O equals 14 plus 24, (3 O equals 24) which is 38. N 4 O (4 O equals 32, as it is 4 times 8) equals 14 plus 32, which is 46. N 5 O (5 O equals 5 times 8 or 40) is 14 plus 40 which is 54, the combining number of nitric acid, which is N combined with O, and it takes five atoms of O to satisfy N, that is to oxidize it, to form that corrosive liquid. Is it not wonderful that these two elements, N and O, are passing into our lungs to sustain life, and yet they can form such destructive compounds? It is strange, children, and worthy of our notice; but they are only mixed together in the air we breathe; in the acids they are *chemically combined*.

BETH.

(To be continued.)

QUESTIONS AND ANSWERS ON THE BIBLE.

CATECHISM FOR SUNDAY SCHOOLS.

Subject—HISTORY OF MOSES.

LESSON XXXIX.

Q.—After Joseph and his brethren had all died what was the condition of the Children of Israel?
A.—They "multiplied, and waxed exceeding mighty; and the land was filled with them."

Q.—Who was it that arose "which knew not Joseph?"
A.—A new king over Egypt.
Q.—What did this new king do to the Children of Israel.
A.—He set over them taskmasters to afflict them with their burdens.
Q.—For what reason did the new king do this?
A.—Because he was envious of them, and fearful of their growing influence.

Q.—What was the name of the new king?
A.—Pharaoh.
Q.—What did the children of Israel build for Pharaoh?
A.—Two treasure cities.
Q.—What effect did the rigor of the Egyptian taskmasters have upon the Children of Israel?
A.—"The more they afflicted them, the more they multiplied and grew."

Q.—What charge did Pharaoh give to all his people concerning them?
A.—"Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

Q.—Of what tribe of Israel were the parents of the son who was hid for three months?
A.—Of the house of Levi.

Q.—When the mother could no longer hide him, what did she make for him?
A.—"An ark of bulrushes."

Q.—After she had put the child in the ark of bulrushes where did she place it?
A.—"In the flags by the river's brink."

Q.—Who stood afar off, to watch what would be done to him?
A.—His sister.

Q.—Who then came along to wash herself in the river?
A.—The daughter of Pharaoh.

LESSON XL.

Q.—What did she do when she saw the ark among the flags?
A.—"She sent her maid to fetch it."

Q.—What happened when she opened the ark and saw the child?
A.—"The babe wept."

Q.—How did she feel toward the babe?
A.—"She had compassion on him."

Q.—What did she say?
A.—"This is one of the Hebrews' children."

Q.—What did the child's sister then say unto Pharaoh's daughter?
A.—"Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

Q.—When Pharaoh's daughter told her she might do so, whom did she call?
A.—"The child's mother."

Q.—What did Pharaoh's daughter say to her?
A.—"Take this child away, and nurse it for me, and I will give thee thy wages."

Q.—When the child grew and the mother took him to Pharaoh's daughter, how was he treated?
A.—He became her son.

Q.—What name did she call him?
A.—Moses.

Q.—What reason did she give for calling him Moses?
A.—"Because I drew him out of the water."

Q.—When Moses was grown and looked upon the burdens of his brethren, whom did he see smiting one of them?
A.—An Egyptian.

Q.—When Moses looked about and saw "that there was no man," what did he do?
A.—"He slew the Egyptian and hid him in the sand."

Q.—The second day after this when Moses found two of the Hebrews contending, what did he say "to him that did the wrong?"
A.—"Wherefore smitest thou thy fellow?"

Q.—What was his reply?
A.—"Who made thee a prince and judge over us? Intendest thou to kill me, as thou killedst the Egyptian?"

Q.—What effect did this have on Moses?
A.—He was afraid, and said "surely this thing is known."

Q.—When Pharaoh heard this thing, what did he do?
A.—He sought to slay Moses.

Q.—What did Moses do?
A.—He fled from the face of Pharaoh.

Q.—In what land did he dwell?
A.—In the land of Midian.

QUESTIONS AND ANSWERS ON THE BOOK OF MORMON.

CATECHISM FOR SUNDAY SCHOOLS.

LESSON XXXIX.

Q.—Did the Lamanites pursue the Nephites?
A.—They followed them two days.
Q.—Did they capture any of them?
A.—No; they all escaped.
Q.—Did they arrive safely in Zarahemla?
A.—Yes.

Q.—How did King Mosiah and his people receive them?
A.—With joy.
Q.—What did they do when they reached there?
A.—They joined his people and became his subjects.
Q.—What happened to the army of the Lamanites that followed Limbi and his people?
A.—They were lost in the wilderness.

Q.—Whom did they find in searching the wilderness?
A.—They found the priests of Noah who had stolen their daughters.
Q.—How did the priests pacify the Lamanites?
A.—By sending their wives among them to plead for them.
Q.—Did the Lamanites spare them?
A.—Yes; because of their wives.

Q.—What was the name of the leader of these priests?
A.—Amulon.
Q.—Did Amulon and the priests join the Lamanites?
A.—Yes; and traveled with them.
Q.—What happened afterwards?
A.—They came to the land where Alma and his people were living.

Q.—What name did Alma give to this land?
A.—Holam.
Q.—Was it a good land?
A.—It was a beautiful and pleasant land—a land of pure water.

Q.—Did Alma and his people do well there?
A.—They prospered exceedingly.
Q.—What did the Lamanites say to Alma and his people?
A.—That if they would show them the way to their own country, they would give them their lives and their liberties.

Q.—Did they keep this promise?
A.—No, they did not.
Q.—Whom did the king of the Lamanites make ruler over the people of Alma?
A.—Amulon, the priest of Noah.

LESSON XL.

Q.—What did the king of the Lamanites do with the priests of Noah?
A.—He appointed them teachers over his people in every land where his people lived.

Q.—What was the effect of this?
A.—The Lamanites learned the language of Nephli.
Q.—What more did they learn?
A.—To copy their records and to write one to another.
Q.—Did they become a good people?
A.—No; they were a cunning people dealing in all manner of wickedness and plunder.

Q.—Was Amulon kind to Alma and his people?
A.—No; he tasked them severely.
Q.—What effect did this have on the people of Alma?
A.—They cried mightily to God.
Q.—What did Amulon then do?
A.—He put guards over them and if one was found calling upon God he was put to death.

Q.—Did Alma and his people cease to call upon God?
A.—No; they prayed to Him in their hearts.
Q.—Did the Lord hear their prayers?
A.—He did, and answered them.
Q.—How did Alma and his people escape?
A.—By revelation from the Lord.

Q.—Did he tell Alma what to do?
A.—Yes.
Q.—What did He do to the Lamanites at the time Alma and his people escaped?
A.—He caused a deep sleep to come upon them.

Q.—How many days were Alma and his people in the wilderness before they reached the land of Zarahemla?
A.—Twelve days.
Q.—How did King Mosiah receive them?
A.—With joy.

WHAT IS A "STONE" WEIGHT?—A stone, horseman's weight, is 14 pounds; a stone of butcher's meat, 8 pounds; a stone of iron, 14 pounds; a stone of glass, 5 pounds; a stone of hemp, 32 pounds; a stone of cheese, 16 pounds. Clear and simple, certainly!

The Juvenile Instructor.

GEORGE Q. CANNON

EDITOR.

SATURDAY, OCTOBER 11, 1873.

EDITORIAL THOUGHTS.



F the Latter-day Saints continue to obey the laws which God has given them, they will always be a temperate people in their eating and drinking. Consequently, they will be a healthy people. Excess in eating and drinking is almost sure to produce disease. By such a practice the stomach is overloaded and overworked, the system is clogged, and if attacked by disease while in that condition, it cannot resist and throw it off, and the result is likely to be a severe spell of sickness, which injures, if it does not kill, the body. The more the Word of Wisdom, given by the Lord to the Saints for their benefit, is examined, the more apparent does its wisdom appear. There are to be sickness and pestilence sent forth upon the inhabitants of the earth in the last days. The prophets inspired by the Lord have foretold this. These days being the last days, we, who now live, will witness these things. It becomes

a serious question with us, therefore, how we shall escape these pestilences when they come. Already we hear of cholera, of yellow fever, of small pox and other dreadful diseases attacking communities and killing them by hundreds and thousands. If they spread over the land, how are the Latter-day Saints to escape? Some other dreadful disease might be sent forth as a calamity upon the wicked; if so, how shall the Latter-day Saints escape? Will they escape if they live exactly as the wicked do? No promise of this kind has been given to them. On the contrary, the Lord has plainly told them how to live to escape pestilence and disease. Do you think, readers, that if His counsel on this point is neglected He will still preserve those who refuse to listen to or obey Him? If he warns and counsels people who call themselves Latter-day Saints, and they will not act upon His words, what better are they than the wicked? The name of being a Latter-day Saint alone will not save them. No one can be a true Saint who neglects to obey God. It is obedience to His law and His requirements that makes a man, a woman, or a child a Saint.

In the Word of Wisdom the Lord gives a promise to those Saints who remember to keep and do the sayings contained therein, and who walk in obedience to the commandments. This promise is "that the destroying angel shall pass by them, as the children of Israel, and not slay them." What are the sayings of the Lord in the Word of Wisdom?

First: The drinking of wine or strong drink by Latter-day Saints is not good, neither meet in the sight of their Father. Wine, pure wine of the grape of the vine, made by the Saints themselves, may, however, be used in offering sacraments before the Lord. But strong drinks are not for the belly; they are for the washing of the bodies of the Saints.

Second: Tobacco is not for the body, neither for the belly, and is not good for man; but it is an herb for bruises and all sick cattle, to be used with judgment and skill.

Third: Hot drinks are not for the body or belly.

Fourth: All wholesome herbs God hath ordained for the constitution, nature and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Fifth: Flesh also of beasts and of the fowls of the air the Lord has ordained for the use of man with thanksgiving; but flesh is to be used sparingly; and it is pleasing unto the Lord that it should only be used in times of winter, or of cold, or famine.

Sixth: All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep upon the earth.

Seventh: The beasts of the field, the fowls of heaven and all the wild animals that run or creep upon the earth God hath made for the use of man only in times of famine and excess of hunger.

Eighth: All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

Ninth: Nevertheless, wheat is for man, corn for the ox; oats for the horse, rye for the fowls and for swine and for all beasts of the field, and barley for all useful animals and for mild drinks, as also other grain.

More simple, easily understood counsel could not be given than is contained in these sayings. A child can understand them, a child can obey them. The experience of the wise men of all ages confirms their truth. The wisest of all nations join in saying that intoxicating drinks are bad for man. Many of them agree that tobacco is injurious to man's body; that his drinks should not be hot; that they should be no warmer than his blood. Many agree, too, in saying that vegetable food is better and more healthy for man than the flesh of animals. But if they did not believe this, it would make no difference in the truth. God created man. He knows the food and the drinks that are the best adapted and most healthy for him, and when He gives counsel upon these points, the people who do not receive it and act upon it are blind to their own health and happiness. The Lord says that they who will obey his counsel shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint.

Children, who of you desire to be healthy and strong, to be active in body and mind, to be wise and to live to a good old age? God has told you in the Word of Wisdom how you can have all these blessings. He has told you how you can live so as to escape pestilence and disease when they will be destroying others. Ask yourselves which is better:

To DISOBEY GOD and

Drink wine and liquor,

Chew and smoke tobacco,

Drink tea and coffee and other hot drinks,

Eat meat freely in summer and in winter,

Lack wisdom and knowledge, and

Be exposed to sickness and death and God's displeasure for refusing to take His counsel?

Or to

OBEY GOD,

Never drink wine or liquor,

Never chew or smoke tobacco,

Never drink tea or coffee or other hot drinks,

Never eat meat except in times of cold or of famine,

And have wisdom and knowledge, health and strength, and God's favor and blessings upon you for your obedience?

Which is better?

Every wise man, every wise woman, every wise child says:

It is better to control our appetites, it is better to never eat and drink those things which God says is not good for us, and to have His Spirit and favor, than it is to reject His counsel.

We hope that every one who reads the JUVENILE INSTRUCTOR will be thus wise.

A DUTCH GARDEN.

WE have heard some folks talk about "improving nature." We once knew an amusing fellow who pretended to believe that it would be much better if men's mouths were placed in the tops of their heads, so that their food could be poured down through a funnel. Another stated that he thought it would be a great advantage if a man had one eye in front and one behind so that he could see both ways at once. But we prefer men as they are, just as God has made them, and we think most of our little friends must be of the same opinion. Here, however, we have a picture in which the gardener has really been trying to improve nature. And a pretty mess he has made of it; not content with letting his trees and shrubs grow in their natural and graceful forms, he has cut and pruned their branches until they resemble cubes, globes, pyramids and other geometrical figures, like which no trees ever grew naturally. Notice those two absurd looking trees in the middle of the garden! How ugly they appear when compared with those others which we see in the background, that have been allowed to grow according to nature's laws.

The quaint little summer house on the edge of the canal, and its drowsy occupant tranquilly puffing at a long pipe, almost inform us without words that this garden is in Holland. It is so and this peculiar style of gardening, with its straight and angular walks and geometrically cut trees, is called the Dutch style of gardening.

Two hundred years ago and less, this style of cultivating the earth was all the fashion. Nor was it confined to Holland alone, other nations followed the ugly example, and remnants of it still exist in quiet, out of the way places in different parts of Europe and New England. But for many years past this style has been giving way to the more refined taste which aims to convert all the land round a residence into an assemblage of pleasing pictures, to reproduce in the cultivated garden groves, woods, lakes and vales and by supplying defects, correcting faults and improving beauties make the most of the land as it existed in an uncultivated state. This is called landscape gardening.

Not quite two hundred and fifty years ago a strange mania took hold of the Dutch gardeners. It was a rage for tulips. The excitement was very great. A tulip root of a rare kind would fetch more than five thousand florins. How ridiculous it seems to us for people to thus run mad about a flower. The rage, however, was soon over. A panic began, the prices fell rapidly, the government was appealed to, but what could the government do? It wisely refused to interfere with contracts which so nearly resembled gambling. Many were ruined, and it was long before public credit recovered from the shock.

Some amusing stories are related with regard to this tulip mania. One recounts how a sailor coming into a merchant's country house, and seeing something that looked like an onion, took it home to eat with his red herring. The supposed onion was a tulip bulb. It was speedily missed; search was made, and the sailor was found holding it half devoured in his hand. We are sorry to say he was very harshly condemned to six months imprisonment. A very costly onion that for him.

Another anecdote: A gentleman of some botanical taste found a bulb in a conservatory. He wished to examine it sci-

entifically, and proceeded to cut it into pieces. The bulb was one of the most expensive kinds of tulips, and when the owner thereof found our scientific friend, he dragged him before a magistrate, who condemned him to prison until he found securities for the payment of four thousand florins, which was said to be the value of the botanical specimen he had been too critically examining.

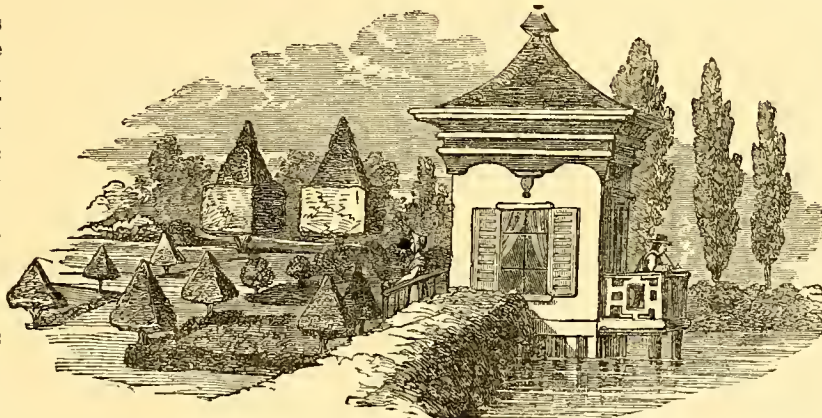
THE LOGAN JUBILEE.

AT Logan, Cache County, a very fine Jubilee was held on Sunday, September 28th, at which about fifteen hundred children from various settlements in Cache Valley were present. The hour appointed for the commencement of the exercises was ten o'clock, and long before that time the roads leading from various points of the Valley to Logan were crowded with vehicles loaded with children and their parents coming to the Jubilee. The weather was remarkably fine, but rather cool. The children who came from a distance were generally well provided with warm clothing, and those who belonged to Logan took care to wrap up comfortably in the afternoon. "In our lovely Deseret;" "Oh, the Sabbath morning;" "O, Zion, for ever;" "Oh, we are volunteers;" "Love at home," and "Give us room that we may dwell," were the songs sung in the forenoon. Besides the singing, prayer was offered by Bishop Wm. Hyde and addresses were delivered by Bishop L. W. Hatch, by the

Editor of the JUVENILE INSTRUCTOR, by President Brigham Young, Jun., and by Elder Parley P. Pratt; the benediction was pronounced by Elder Moses Thatcher. An adjournment of two hours followed, during which refreshments were furnished in the hall to those who wished to eat; but a great number were invited by their friends to their residences to dine.

At two o'clock, the Jubilee was resumed. The songs were: "Ring, sweetly ring;" "The Daisy;" "Never from thee will we stray;" "Hard Times," as a quartette, the whole of the children singing the chorus; "Ring the merry bells;" "We thank thee, O God, for a prophet;" and two others which had been sung were repeated by request. Addresses were delivered between the songs by Bishop Wm. Hyde, the Editor of the JUVENILE INSTRUCTOR, Bishop Samuel Roskelly and Elder Moses Thatcher. Bishop Littlewood opened, and President Brigham Young, Jun., closed by prayer. In the afternoon the sacrament was also administered to the congregation.

Taken altogether this Jubilee was one of the finest affairs of the kind that we ever saw. The singing was remarkably good. Parents and visitors were not prepared to hear such harmony, such sweetness and expression, such melodious voices, and such excellent time kept by so large a body of children as sung together on that occasion. They had been trained in their own schools and had only once been brought together until at the Jubilee. The leader, Brother William Knowles, evinced great skill in conducting the Jubilee, and he deserves the heartiest thanks of the parents and superintendents and teachers, and the children themselves, for the great interest he has taken in getting up the Jubilee and making it a success. It is only a few weeks since it was resolved to hold this Jubilee, and it is surprising how quickly the children acquired the necessary knowledge to enable them to do their part. Brother Joseph H. Goddard



accompanied the singing on the organ, and his fine playing on that instrument added greatly to the success of the occasion.

Brother Moses Thatcher is the County Superintendent of Cache Valley, in which position he is most energetic and zealous. This Jubilee having been so satisfactory we expect that Superintendent Thatcher will in the future use singing as a means of creating an interest among young and old in Sabbath schools. What was done on the 28th at Logan clearly shows how proficient children can become when properly trained in this most delightful of arts. Next summer the railroad will run through the most of the settlements in that valley, and this will enable the children to come together quickly and without trouble at any given point. We hope to hear of many such gatherings in the future, as we feel assured they will, if properly managed, prove of great benefit to all concerned.

HISTORY OF THE CHURCH.

(Continued.)

ACCOMPANYING the public address was a private letter from Hon. John M. Coleman, of the State Executive Committee, addressed to President Brigham Young and others, in which he said:

"I am not a stranger to the troubles with which you have been afflicted, as well in Missouri as in Illinois, having had the Missouri difficulties communicated to me by the late Joseph Smith some years since while traveling through the State of Indiana on his way to Washington City. Your more recent troubles in the state of Illinois are vivid in the recollection of all, a lasting monument of violence and bloodshed, which will sully the pages of our country's history for ages to come, and which will be read with astonishment by Christian nations throughout the world. Driven, as you have been by lawless violence from two States of this Union, and now wending your way as you are, to some chosen spot, some sequestered retreat in the far west, where you can reinstate yourselves in the possession of peaceful homes and quiet firesides—where you can worship according to your own creed, where you may grow in the arts and sciences, rear up institutions of learning of all grades, from the log cabin school house up to the stately edifice in which the highest literary honors may be acquired, and where peace and plenty may crown your annual toil.

"In order to carry out an enterprise of this kind successfully, the ground work must be laid upon a proper basis, the foundation must be laid upon the best structure, otherwise the same difficulties which have attended you heretofore, will follow you into the Rocky Mountains, or whithersoever you may go. Should you make a location in the Indian country, which must of necessity be the case, if you stop anywhere in the spurs of the Rocky Mountains, you cannot avoid collision with the Indian tribes owning the lands upon which you may settle. This will be unavoidable for any length of time, however friendly they may at first appear. I speak from experience on this point, from a long and intimate knowledge of the Indian character. So avoid these difficulties and for the better security of your laudable enterprise, the first step preliminary to a general movement westward, to any given point upon a large scale, should be to secure the protection of the general government; and the most efficient way of doing this, would be, for the United States to purchase a tract of country of sufficient extent to accommodate a population commensurate with your present and prospective wants, and which would enable you, with confidence to concentrate your people once more, and to reorganize them into the social compact, under a guarantee of protection from the savage scalping-knife. This will follow as a natural consequence, growing out of the purchase.

"The tide of emigration which is setting for the Western Slope of the Rocky Mountains, and for the rich valleys bordering on the Pacific Ocean, two thousand miles of which is now owned by, and in the possession of the people of the United States, would, ere long, place you on the great highway between the present States of this Union, formed out of the territory north-west of the Ohio river, including Iowa and Missouri, and those States to be formed on the Pacific in the same parallel of latitude, such a selection and location as you contemplate, commanding the mountain pass, and embracing other advantages, could not fail to cheer the drooping spirits of your people, and arouse them to a system of industry and enterprise, which would cause them to grow and flourish with a rapidity unparalleled in the annals of western improvements. Nor are the advantages of such settlement to be confined to your people alone; the government will be no less benefited by the grand enterprise, if wisely carried out. By the industry of your people, they would have the means of supplying provisions at a point remote from navigation and other sources of supply, and thereby be alike beneficial to the government and to themselves.

"Government stores and Indian supplies will be required in that region, which cannot be procured without an immense expense, in any other way than from the hand of the industrious husbandman. By this means and through the medium of emigrating parties and travelers going westward, a good market would be afforded for all the surplus of every description, whether it be grain or live stock, for many years to come.

"These considerations would have great weight with a just and wise administration, in furthering your views if properly represented; more especially a new administration just coming into power, which would be looking forward to all the diversified interests of the great west. This naturally brings to view the subject of the next presidential election, and the interests you have at stake in the result.

"That General Taylor will be the next President there is scarcely a remaining doubt—that by casting your influence in favor of the old hero, would be gratefully remembered by him, cannot be questioned, and by securing Whig senators and representatives to Congress from this State through your influence, your claims for consideration would be placed in the most favorable light, and which could not fail to secure to you those advantages, privileges and immunities to which your enterprising spirit would so justly entitle you.

"In exploring the country and in making roads thousands of miles through trackless deserts, where the footsteps of civilized man had scarcely ever trod, you have conferred a benefit upon the country and government, which will not be overlooked or lightly treated by a just and wise administration, such as we would have a right to expect from the noble, generous hearted and magnanimous hero of Palo Alto, Resaca De La Palma, Monterey and Buena Vista.

"Dollars and cents in my judgment sink into absolute insignificance when compared with the moral and physical benefits to grow out of the consummation of the foregoing plans. There is an elevated and sublime thought, and a solemn grandeur presented to the mind in contemplating the spirit of the Pilgrim Fathers who reared the standard of the cross at Plymouth rock in the new world, more than two centuries ago, now west of the Mississippi, traveling onward toward the setting sun.

"May the Latter-day Saints, in the pioneer march westward, carry with them the true spirit of charity, brotherly love and national fidelity; may they forget the past, and henceforth cultivate the principles of friendship to all. In this lies their strength, their true happiness and their ultimate prosperity and glory as a people."

(To be continued.)

An idle man's brain is the devil's workshop.

[For the *Juvenile Instructor*.]

A BOY'S VOYAGE ROUND THE WORLD.

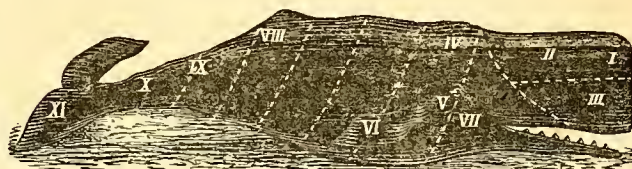
(Continued.)

THE ship *Ann Alexander*, Capt. John S. Deblois, sailed from New Bedford, June 1st, 1850. After a very successful cruise in the Atlantic, securing five hundred barrels of oil, they bore away for the Pacific Ocean. Nothing of unusual interest occurred until reaching Cape Horn, where, unfortunately, Jackson Walker, a native of New Hampshire, was lost overboard. The vessel arrived on the off shore ground in the mouth of July, 1851. About nine o'clock a.m. on the 20th of August, latitude 5°, 50' south, longitude 102° west, whales were raised within a short distance of the ship. The larboard and starboard boats, in charge of the captain and mate, were lowered, and the mate was soon fast to a very large fish; and almost instantly stove into a thousand splinters by a blow from the whale's flukes. The waste boat was lowered immediately, and went to the assistance of the captain, who had picked up the half drowned crew. Dividing the rescued men between the two boats, he determined to attack the whale again, the fish, by the way, seeming disposed to show fight, and not at all alarmed. The harpooner of the waste boat had no difficulty in driving his irons into the monster's back, but, quicker than thought, the maddened leviathan turned on them, seizing the boat in his massive jaws, and crushing it into atoms, the crew barely escaping by leaping into the sea. The captain rescued the poor fellows a second time from a watery grave, and, with his overcrowded boat, headed for the ship. Before getting aboard, however, the now furious whale made several dashes at the boat, endeavoring to seize it in his jaws, but, by dextrous management and skill, the captain eluded these attacks, and had the satisfaction of getting his men safely on the vessel. They had no time to congratulate one another on their narrow escape for hardly had they reached the deck when a cry of alarm was raised; the whale was heading for the ship. The vessel at the time was going about five knots, the whale about fifteen knots. Before a brace could be let go or a sheet started, the huge monster struck the vessel abreast the fore mast, crushing in the timbers from the fore foot to the waist. The ship filled rapidly and no time was lost in getting the crew into the only two boats left. Ten minutes after the whale struck her she heeled over and lay a floating and useless wreck. Hundreds of miles from land, with two over crowded boats and only twelve quarts of water, their doom seemed sealed. Their only hope was falling in with a vessel cruising in the same latitude. This fortunately occurred on the afternoon of the 22nd of August, when they fell in with the ship *Nantucket*, of Nantucket, Capt. Gibbs, who kindly relieved them from almost certain death, as had been exemplified years before by the loss and fearful sufferings of the crew of the whale ship *Essex*, of Nantucket, Capt. Pollard. In the fall of 1819 this vessel, then cruising in the South Pacific, was stove by a whale and sunk in a few minutes, the crew barely having time to escape to their boats from the foundering vessel. Over a thousand miles from land, with little or no provisions, the twenty men composing her crew, in three small boats, endeavored to reach the coast of South America, at the same time hoping on the slim chance of falling in with a vessel. Shortly after the accident the boats parted in a gale of wind. The crew of one has never been heard of since. After suffering the most heartrending and dreadful existence for three long, long months, living on the flesh of their dead shipmates, the two remaining boats parted company, the crew of one preferring to remain on a desolate and barren island, subsisting on the scanty supply of shell fish that they could find. Capt. Pollard and two of his boat's crew were picked up by an English vessel, after enduring untold hardships. Of the crew of the boat left at the island only two were found living by the vessel

sent to their rescue. Thus five only of the twenty men lived to return to their homes.

To the reader perhaps it will be interesting to give a short description of the form and habits of the sperm whale. The accompanying engraving represents the external shape of the animal.

In front the head presents a thick, blunt appearance, and, in length is one third of the whale. Where it joins the body is a small bunch (IV) called the "bunch of the neck;" directly back of this is the thickest part of the body, and he gradually tapers from this for another third of his length, when the "small" (X) commences. At this point is another and larger bunch, called the "hump" (VIII). Smaller bunches run half way down the small, called the "ridge" (IX). The body contracts at the junction with the tail (called the "flukes," (XI) until it is no larger than the body of a man. The mouth is at the base of the head, and is nearly as long. The lower jaw (VII) is pointed in front, widening gradually until received in the socket of the upper jaw. The upper jaw contains no teeth; the under jaw has forty-two, of a conical shape. The tongue is of a pinky white color and very small. The eyes, (V) situated above and back of the jaw, are exceedingly small and furnished with eyelids. A little distance back of the eyes are the external openings of the ears of sufficient size to admit a small quill. The "fins" (VI) are not far from the socket of the jaw, and are used more for giving direction to motion and balancing the body



than as instruments of progression. At the upper angle of the head, slightly to the left, is an S shaped slit about ten inches long; this is the nostril or "spout hole" (I). The "case" (II) situated in the upper part of the head, is a large cavity lined by a beautiful membrane, and covered with thick layers of muscular fibres and tendons, running in various directions. This cavity or space contains a thick, oily fluid, of a yellowish white color, and about the consistency of honey. This is the spermaceti. From ten to fifteen barrels of this liquid is obtained from a large whale. Beneath the case and projecting beyond the jaw, is the "junk," (III) composed of dense cellular tissue, tendons and fibres infiltrated with spermaceti. A full grown sperm whale's dimensions are as follows: length, eighty-five to ninety feet; breadth, eight to ten feet; depth of thickest part of body, sixteen to eighteen feet; depth of head, ten to twelve feet; fins, three feet broad, eight long; the flukes eight to ten feet in length, fifteen to sixteen broad. The flukes are similar in shape to the tail of a fish, only they are horizontal instead of perpendicular. The dotted lines crossing the body of the whale in the drawing, are the lines cut in the blubber to strip off the "blanket-pieces," when cutting in a dead whale.

(To be continued.)

AN honest reputation is within the reach of all men; they obtain it by social virtues, and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is worth more to the possessor than all the honors that riches could bring.

THOSE who serve you because they love you, will exact no return. Those who serve you from self interest, will exact both principal and interest.

ALL HAIL MY SABBATH SCHOOL MATES

[TUNE—God Bless the Prince of Wales.]

WORDS BY WM. WILLES.

MUSIC ARRANGED BY PROF. C. J. THOMAS.

Moderato:

Duet for 1st & 2nd Treble.

DUET
&
CHORUS

All hail my Sabbath School mates up - on this festive day, we all have met in
union with spirits blithe and gay; Our teachers will have train'd us with diligence and
zeal, in doctrines and in du - ties how happy we all feel.

CHORUS
All hail my Sabbath school - mates up - on this festive day, we all have met in
un - ion with spirits blithe and gay.

With thanks we do remember the time we've spent in school,
Our gratitude we render; our happiness is full;
We pray that we may ever the ways of life pursue,
From truth may we never sever, and keep the prize in view.

Let those who are now strangers to all the joys we feel
Enrol themselves as teachers and strive for Zion's weal;
Withhold not your assistance, your help we surely need,
O make no more excuses, and Heaven will bless the deed.

THE FIRST SUIT.

Put away the idle dresses—
Mamma's boy is four years old;
Spare awhile the silken tresses,
Shining in the sun like gold;
For, though papa seems to fear it,
None a little girl will see
In the sturdy form of trowsers
Ending at the dimpled knee.

From the cap, with waving feather,
To the snug and shapely boot,
Copper-toed for stormy weather,
Perfect in the boyish suit;
Belt and buttons, cuffs and collar,
All as neat as neat can be;
And the crowning pride the trowsers
Coming to the dimpled knee.

Ah! my boy, the house is ringing
With the shouts of glad surprise.
And, myself, I feel like singing
For the beaming of your eyes.
Would that mother's love could follow,
And her darling ever see
Just as happy as this birthday.
With the trowsers at the knee!

Off to play, so quick, so eager,
How he feels the thrill within

Of the restless, boyish nature—
He to all mankind akin!
Four! with that contempt he gazes
On the girlish robe of three!
One would think he'd long been wearing
Little trowsers to the knee.

Go, my boy! all angels watch you
In the gladness of your day!
Clouds will come and rain and sorrow,
But they still are far away.
We will chill with no forebodings,
Yet I'll pray on bended knee,
Wherso'er he drifts, my Father,
Let him not go far from Thee!

JUVENILE INSTRUCTOR

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GEORGE Q. CANNON, EDITOR & PUBLISHER.

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MUSIC ARRANGED BY PROF. C. J. THOMAS.

Moderato:

Duet for 1st & 2nd Treble.

DUET
&
CHORUS

The musical score is written for a Duet (1st and 2nd Treble) and a Chorus. It is in G major (one sharp) and 4/4 time. The tempo is marked 'Moderato'. The lyrics are: 'All hail my Sabbath School mates up - on this festive day, we all have met in union with spirits blithe and gay; Our teachers will have train'd us with diligence and zeal, in doctrines and in du - ties how happy we all feel.' The score consists of five systems of staves. The first system is for the Duet, and the subsequent systems are for the Chorus. The lyrics are written below the corresponding staves.

With thanks we do remember the time we've spent in school,
Our gratitude we render; our happiness is full;
We pray that we may ever the ways of life pursue,
From truth may we never sever, and keep the prize in view.

Let those who are now strangers to all the joys we feel
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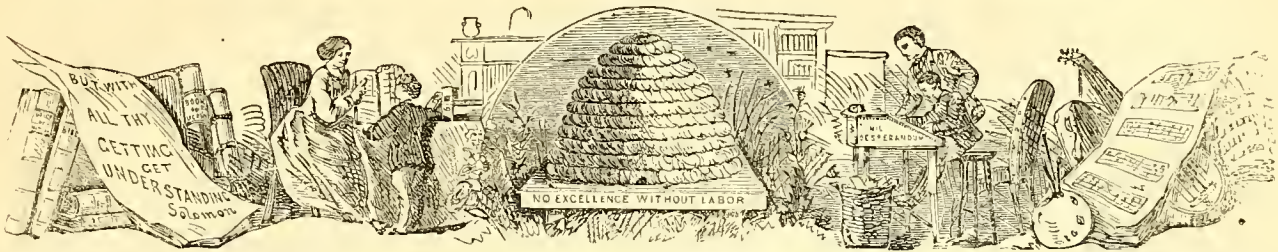
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Holiness to the Lord!

The Juvenile Instructor



VOL. 8.

SALT LAKE CITY, SATURDAY, OCTOBER 25, 1873.

NO. 22.

A COUNTRY SCENE IN JAPAN.

THE first glance at the engraving we here present will convince our readers that the scene is not an American one, nor, in fact, one of any of the nations of Europe. The thatched houses, the loaded horses and the appearance and dress of several of the persons in the engraving indicate that the artist has intended to represent an eastern scene. In the country districts of Japan, and also in the poorer parts of the large towns of that country, such scenes as this can be found, with the exception, perhaps, of a slight difference in the dress of several of the persons. There is not that variety of style in the dress of the

and roomy, while others wear them so tight in the legs that they fit like a kid glove. Now this latter extreme in dress is never reached by the Japanese, for as a people they wear loosely fitting garments, generally of silk or cotton. Two of the men in the engraving are dressed like gymnasts or acrobats, a style unknown in Japan. Japan is comparatively unknown as yet to the people of other countries, for the Japanese have chosen to be so exclusive that until quite recently there has been very little commerce between them and other nations. It is mainly owing to the ignorance in regard to the Japanese, that they



Japanese that is to be seen in this and many other countries. Persons there of a certain grade or class or caste dress almost invariably in the same manner. In this, as in many other things, the customs of the Japanese are very rigid. In this country a person in any circumstances may dress in any style his fancy may happen to suggest, if his means will only allow him to; hence we see some women here dressed as gayly as a peacock, while others, though equally able to afford it, dress quite plainly. We see some men with pantaloons quite loose

and have been so generally regarded by Christian nations as among the lowest of barbarians. Though in many respects they differ so widely from civilized nations in their appearance, habits and customs, there is really much to admire about their self-sustaining qualities, their skill, ingenuity, perseverance, contentment and peaceful dispositions. Many of our readers will doubtless remember the visit of the Japanese embassy to Salt Lake City, a year ago last winter. The embassy consisted of some of the most influential men of Japan, and